

AUXILIARY GUIDE NUMBER FOR JULY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"The worth of man is a good measuring rod by which we may judge of the righteousness or wrongfulness of a policy or principle, whether in government, in business or in social affairs."—DAVID O. MCKAY.

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WHAT IS WORTH STRIVING FOR?

ELDER MILTON BENNION

IN a consideration of what is most worth striving for, it may be well to first pay passing attention to what men do actually strive for, and what evils come out of misdirected efforts in this connection.

One thing in particular that many men strive for is the accumulation of a private fortune. St. Paul said the "love of money is the root of all evil." It is undoubtedly the root of a large percentage of the evils of the world.

Note the methods used in accumulating some of the great fortunes of this and the last generation. How have they been acquired? In some instances it has been by grinding down thousands upon thousands of labourers. Men have worked twelve hours a day at low wages, while the employer was piling up millions in profits. Some who have accumulated fortunes in that way have endeavoured to right their wrongs in later life by giving away their fortunes, but meantime multitudes have suffered injustice and privation because of the tendency of one man to strive for the accumulation of a great fortune.

In another case I have in mind, a great fortune was accumulated by ruthless competition, by killing off the business of rivals and, by monopoly control. Then there is the method of speculation in stocks and bonds and creating artificial booms with the idea of driving up the price of stock that they may sell at a profit while somebody else takes the losses of a falling market; where one gains somebody loses. There is no real gain if we consider the community as a whole.

Then we have the manipulator of great corporations—business wheels within wheels—by which one man is able to exercise control over many interlocking corporations, and thus pile up for himself a great fortune. We have had at least one good

example of that in very recent times. There are others who endeavour to profiteer by illicit sale of narcotics to the absolute ruin of those who become their victims; perhaps more notable in the public mind is the traffic in intoxicating drinks. What is behind it? Greed for profit, greed for accumulating private fortunes.

There are those who hold very responsible positions in our communities who, while they do not indulge directly in traffic in these things, are very glad to gain profit indirectly by helping promote the sale of things that are known to be destructive of human ideals and human life.

WHAT is the teaching of the Latter-day Saints with regard to this matter of profit? We read in the Doctrine and Covenants, Section 49, a revelation given to Joseph Smith in less than one year after the organization of the Church:

Behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance.

But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

That sounds radical, but is it not a fact that a very large measure of the sins of the world at this time are due to ignoring this principle? It is a matter of common knowledge that one of our greatest social and political problems is the very unequal distribution of wealth, the accumulation of great fortunes in the hands of a few, while the masses of the people are without means of support.

This does not mean that a person whose genius lies in the field of finance or industry shall not be permitted to use his genius. Not at all. One who has ability in that direction is not only privileged under the Gospel of Jesus Christ to exercise it, but it may be his duty to do so; that is, to render service to his community in proportion to his ability and in the kind of ability which he has. But it should be exercised for the good of the community, and not for the accumulation of a private fortune to be used simply as his own will may dictate, certainly not in any selfish sense.

Beyond that which is essential to a comfortable living for a family, private property may be regarded as surplus. It is clearly the teaching of the Latter-day Saints that one who has such surplus is in duty bound to regard himself as a steward of this property, and in duty bound to see that it is used in ways that will be beneficial to the community.

Another thing that people strive for and talk much about is personal liberty. It may be well to consider first the abuses of this principle, which, properly conceived, has a very important place in life and is well worth striving for. It is, however, often confused with license, in that individuals claim the right to do things that bring misery in their trail, not only misery to the individual himself, but to all who are closely associated with him, and, may be, to the community at large.

Liberty to indulge one's appetites and passions without restraint certainly has no place among the things to be striven for. There are, however, civil liberties which have been in process of

development, and especially among English-speaking people, for centuries. Such civil liberties, in so far as they contribute to the best good of mankind, are things worth striving for. They are always, however, to be evaluated from the standpoint of the effects which follow from them.

Some of these civil liberties, highly cherished by English-speaking people have, however, with changing conditions, to be re-interpreted and re-evaluated. As they have been applied in generations past, they may become a means of oppression instead of a means of protecting the liberties of all.

Then there is the more personal liberty that comes through the exercise of self-control. Rational self-control brings a type of personal liberty that should be highly cherished by everyone. It passes frequently under the name of moral freedom; and what does moral freedom mean? It means command of one's self in such a way as to enable one to live in agreement with the highest standards of the spiritual life. It is that which Jesus meant when He said: "Ye shall know the truth, and the truth shall make you free."

What did He mean by truth? In the same Gospel, in a prayer to the Father, He says: "Thy word is truth." And in another passage He says: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The test of truth is the application of it, and when Jesus said, "Ye shall know the truth, and the truth shall make you free," evidently He meant that the application of the truth in one's life should bring about freedom, and that is what we call moral freedom.

A POSITIVE answer to this question: "What is worth striving for?" is found in the Sermon on the Mount, where Jesus, after laying down some principles in some of the most beautiful passages in all literature, concludes by saying: "Seek ye first the kingdom of God and his righteousness; and all things shall be added unto you." What things? Food, raiment and shelter, those things that are essential to the physical life. One of the most striking of these passages is this; "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

This attitude calls for faith and confidence. It does not mean, as I see it, that there is any justification for laziness, idleness, or lack of intelligence with respect to these matters, but it means that with respect to the acquisition even of food and raiment it must be secondary to seeking the kingdom of God.

What did Jesus mean by the kingdom of God? He said on one occasion, "The kingdom of God is within you." This passage is also translated, "The kingdom of God is in your midst."

We find in the Doctrine and Covenants a statement that has very much the same meaning. Speaking of Zion it reads: "Let Zion rejoice, for this is Zion—The pure in heart." That is, the kingdom of God is realized in the hearts of men, as is Zion also, rather than in any particular place or location. It is very important that every individual shall cultivate and develop within him this purity of heart, this kingdom of God within.

What are some of the conditions? Jesus laid them down, on

several occasions as summarizing the best in the Mosaic law. We usually quote these commandments from the New Testament. I have them here from the Old. I read from Deuteronomy: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." And from Leviticus: "Thou shalt love thy neighbour as thyself."

The most intelligent of the Jewish lawyers at Jesus' time were quite familiar with the fact that these two commandments embodied the best doctrines in all the Mosaic law, and Jesus cited them as such. On one occasion, while He was in conversation with the Pharisees, a young Jewish lawyer, observing and being interested in what was said, asked Jesus the question as to which was the greatest of the commandments. Jesus turned the question back to him, and this young lawyer cited these two. Then he asked Jesus, "But who is my neighbour?" That brought forth the parable of the Good Samaritan.

The love of God is not merely a matter of words or an abstract precept—it has very concrete meaning. If it means anything at all to love God, it must include love of truth and righteousness. It is said in various places in the New Testament that the test of the love of God is love of fellowmen, and the test of love of fellowmen is service to fellowmen.

The second commandment—love of neighbour—means that our cultivation of the kingdom of God within our hearts must go far beyond our individual self, as must also the love of neighbour. The kingdom of God has not only this individual significance; it has a great social significance. The social significance means that we must be active in attempting to create a social order that will protect the rights and interests of our fellowmen, one that will provide for promoting the highest welfare of mankind.

ONE who would sit down and attempt to cultivate his own personal righteousness without doing his civic and social duty in helping to do away with the evils of society and helping to build up a social and political order which will promote the highest good of mankind, is deceiving himself; he is putting himself in the class of the Pharisee who wrapped himself in his own robe of righteousness, as he thought, and ignored his fellowmen, even despised and refrained from communication with those whom he thought were inferior. This is the kind of hypocrisy that Jesus despised and often rebuked. It is the realization of the kingdom of God in society as well as in our own hearts that is to be sought, and when we can build a cooperative commonwealth that realizes the purposes I have just mentioned, we may call it the kingdom of God on earth.

It is realization of these things that will bring lasting satisfaction with no ills in their trail; these are the things and the only things that are worth striving for on their own account. All else must be regarded as means only toward realization of this end.—(Address delivered in the Tabernacle at Salt Lake City, Utah, May 13, 1934.)

THE treasures which are kept in coffers are not real, but only those which are kept in the soul.—A. MACLAREN.

AUXILIARY GUIDE FOR JULY

PRIESTHOOD

First Night. Opening exercises. Local Priesthood activity report. Tonight, in place of our usual twelve-minute talks, let us come to Priesthood meeting prepared to go "branch teaching." Branch presidents should have a visiting list, and assign the various members to visit certain families, going two-by-two. During the pleasant summer weather we can do a tremendous amount of good in this manner, good that will help fill our benches next winter.

Second Night. Opening exercises. Local Priesthood activity report. Let us not forget our "ten tracts weekly." Lesson: *Vitality of Mormonism*, Chapter Eighteen.

Third Night. Opening exercises. Let us spend the evening doing our visiting again. Let us make it a summer's campaign to visit every family and member on the branch records, friends and investigators.

Fourth Night. Opening exercises. Local Priesthood activity report Lesson: *Vitality of Mormonism*, Chapter Nineteen.—G. HOMER DURHAM.

RELIEF SOCIETY

THE month of June marks the close of the lesson course as outlined in the Relief Society Manual. But with the completion of this prescribed course we hope that the interest so commonly prevalent and so characteristic of the meetings during the past nine months will not wane as the warm summer months present their many diverse forms of recreation.

In no case should the branch discontinue the Relief Society meetings during the summer months. A meeting, even though it be short and rather informal, helps to keep up the Relief Society spirit through the entire year. These meetings, if held regularly throughout the summer, will maintain interest and will enable the organization in your branch to function properly, and without the loss of valuable time, at the beginning of next year's course. If careful preparations are made these meetings will be very interesting, and will prove to be a valuable means for doing missionary work during the summer. Invite new friends out to attend these functions and thus gain new members for the coming year.

A very general programme is suggested by the Relief Society Board, leaving the specific activities of the various branches largely to the discretion of the branch officers themselves. There is one big objective that you should keep in view. That is the Autumn Bazaar. The following general programme is suggested: The first meeting of the month is to be devoted to work and business, and also to bearing testimonies. For the other three or four meetings of the month, after the opening exercises and preliminary programme, the following procedure is suggested: The second and third weeks appoint some sister to read a story which will be interesting, elevating, and instructive, while the other sisters are busy sewing, knitting, or making something for their bazaar in the autumn. The fourth week is to be devoted to a social, indoor or outdoor, making your own programme for the occasion.

May your Relief Society Summer Programme be profitable and enjoyable.—RINTHA PRATT DOUGLAS.

GENEALOGICAL DEPARTMENT

Second Week. Lesson 13 in the Genealogical Lesson Leaflet, "The Captains and the Kings." As the great figures of the past, such as Charlemagne, Hugh Capet of France, William the Conqueror, and Richard the Lion Heart moved in their majestic power throughout the empire that they had conquered, and subsequently lost, there was one law which they all seemed to follow—that law of primogeniture among their royal families and of guarding their royal pedigrees. Because of the law of primogeniture governing the descent of rank and lauded possessions, pedigrees or the materials for constructing pedigrees were recorded, and the genealogies of noble families can today be traced far into the past.

In searching out their pedigrees in this day, many people, who have connected their genealogy with the genealogies recorded on such records, have extended their line of ancestry back several generations.

The activity tonight will be to study the instructions in filling out the Baptism and Endowment Temple sheet. From the information you have recorded thus far on the One Family Group Record sheet, fill in one of the practise Baptism and Endowment sheets in the back of the Lesson book.

Fourth Week. Lesson 14 in the Genealogical Lesson Leaflet, "Martyrs for their Faith." The history of Christianity has rightly been called "a history of intolerance and bloodshed." This lesson deals with the steps that were taken by the leading reformers in their attempts to bring "religious freedom" to the masses of the people. There is quite a contrast between this "intolerance" and the teachings of Jesus.

The activity tonight will be the seventh assignment in the Book of Remembrance. Make out correctly one or more Baptism and Endowment sheets from the names you have on record and send them to the Mission Office for approval. These will later be sent to the Temple where the baptism and endowment work will be performed for these names.—
JOHN D. RIGGS.

SUNDAY SCHOOL

SACRAMENT GEM FOR JULY

"I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11 : 25-26.)

GOSPEL DOCTRINE DEPARTMENT

July 1st. Concert recitation (See Lesson Leaflet, Doctrine and Covenants 41 : 5): "He that receiveth my law and doeth it, the same is my disciple, and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you."

Lesson 22. "The Land of Zion." Texts: Doctrine and Covenants, Sections 48, 51, 54, 57. Objective: To show that the Lord endeavoured to establish the members of the Church in Zion, the place where the city New Jerusalem is to be built, and to have them purchase lands, and observe the Law of Consecration and obedience, that they might lay the foundation upon which the city could be built later. Questions for discussion:

1. Why did the Lord reveal such detailed instructions as to the purchase and subdivisions of lands and other temporal affairs, both before and after the saints arrival in Missouri?
2. When was the law of consecration first instituted in these latter days of the Church?
3. Why cannot the greedy or the idler fit into the United Order?

4. What is meant by the "line running between Jew and Gentile"?
5. Why was such stress laid on their obtaining an inheritance in the land of Zion?

July 8th. Lesson 23. "After much tribulation cometh the blessings." Text: Doctrine and Covenants, Section 58. Objective: To show that the redemption of Zion and the building up of the New Jerusalem were not to come till after "much tribulation," and that, to bring these events to pass, the saints were under strict command to obey the Law of the Lord upon the land. Questions for discussion:

1. What warning did the Lord give that Zion was not to be immediately built up?
2. What is the interpretation of the parable of the great supper? (See Luke 14; Doctrine and Covenants 58: 8-11.)
3. "Let no man think he is ruler." Why is this appropriate advice for those who direct affairs, and judge the action of others?
4. What strict obligation was laid upon all who settled in the land of Zion?

July 15th. Lesson 24. "The earth and its fullness given to man for his enjoyment." Text: Doctrine and Covenants, Section 59. Objectives: To show that it is God's will that men should find happiness while passing through mortality, and that the earth was created for this purpose; to teach that the only people with whom He is not pleased are those who will not acknowledge His hand in all things and keep His commandments. Questions for discussion:

1. What is meant by "Blessed are the meek for they shall inherit the Earth"?
2. Can a man love God with all his heart, and his neighbour as himself, and not keep all the law of the Gospel? If not, explain why?
3. What benefit can come to a man by a strict observance of the Sabbath?
4. Discuss the following: "There is no peace, no happiness, no real prosperity, except through obedience to the will of God." Does ancient history bear out this statement? Give examples.

July 22nd. Lesson 25. "Destruction Decreed—How Zion is to be obtained—The Resurrection." Text: Doctrine and Covenants, Section 63. Objective: To show that Zion and the New Jerusalem are to be obtained through obedience to the commandments of God; also that those who are guilty of impurity of life shall partake of the second death, and destruction is decreed upon the wicked.

This revelation has been given of the Lord to teach the saints that only through obedience to His laws can salvation come in this life as well as in the life to come. Destruction will surely come upon those who have not forsaken their sins, even though they be members of the Church. These sins cannot be hid from the face of the Lord. Questions for discussion:

1. Explain this saying of the Lord: "Signs come by faith, not by the will of men, nor as *they* please, but by the will of God."
2. Is faith given to the rebellious and unbelieving? What punishment does the Lord promise them?
3. What are the "signs" of the one guilty of immoral conduct who does not repent?
4. What application can be made of Doctrine and Covenants 63: 64: "Remember that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit"?
5. Why can no man please God except he have faith?

July 29th. Open Sunday; to permit class to make up for lesson lost on account of District Conference. Teachers! If your lessons are up to date, this day affords a splendid opportunity to conduct an oral review of past months' lessons.

(Continued on page 378)

THURSDAY, JUNE 14, 1934

EDITORIAL

THE KEY TO RELIGIOUS KNOWLEDGE

“THE Bible, and only the Bible is the religion of the Protestant!” This declaration, printed in enormous block letters on a canvas banner stretched across a church front from tower to tower, catches the eye of everyone who finds his way down busy Dumbarton Road in Glasgow. A quotation from Samuel Chandler, an eminent Protestant divine of the 18th century, it defines the way by which a Protestant must seek his knowledge of the things of God.

The Reverend Thomas Campbell, a contemporary of Chandler, expressed the same thought in these words: “Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.” But they both have taken their cue from the venerable Saint Augustine, who lived in the fourth century, A. D. He said this: “Nothing is to be accepted save on the authority of the Scriptures, since greater is that authority than all the powers of the mind.” Through all these centuries, then, Christianity has been a religion based on the word and authority of someone else, rather than on spiritual research, experiment—or experience.

To many science and religion, the handmaids of truth—the one to bring nature and her bounties under the hand of man, the other to temper their use toward man’s greatest happiness—have become incompatible, and, in some cases, irreconcilable. Which has caused the separation?

In past centuries, science has made phenomenal strides in fulfilling its part and purpose. Kings of old knew no such comforts as are possessed by today’s Everyman. Religion, on the other hand, delimited by such creeds and dogmas as those cited above, ceased to expand with the growing needs of a new day. It became stagnant—and there is little wonder!

In what state of development would science be today had Galileo said—if we may paraphrase the words of Chandler—“The works of Aristotle, and only the works of Aristotle, form the foundation and texts for science.” If Pasteur had said: “Where texts of my predecessors speak, I will speak; where they are silent, I am silent,” men of medicine today would likely still be ignorant of the pathological causes of disease, and plagues and epidemics would scourge the earth as they did of old.

Had Edison and Swan, and Marconi said: “Nothing is to be accepted save on the authority of those who came before us,” the world would yet be squinting in the blue-white glare of gas

lights, and all communication would be confined to the laborious limits of transportation. When science ceased to go to books for knowledge, and went rather to the objects of its search themselves, it found an open door to growth and progress. When science changed its foundation from the dogmatic authority of those who had gone before, to research and experiment, it began to flourish and to achieve its purpose.

Into a world where science was soon to replace religion in the minds and hearts of progressive people, came the Prophet Joseph Smith. As a lad, in search of religious truth, he followed the procedure of those around him who were engaged in the same pursuit. He went to ministers and pastors with his all-searching question: "Which of the churches is right?" Some cried, "Lo, here is Christ!" Others, "Lo, he is here!" And the fourteen-year-old lad was none the wiser.

He went to the Bible for an answer to his question. But there were so many things in the Bible that it was hopeless for a boy of his age to think of getting any help there. And besides, the Bible was the very book upon which the divided ministers supported their conflicting contentions. From the sacred writ alone his youthful mind could get no satisfaction, but it provided him with the happy clue to the solution of his enigma—the words of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . ."

A beautiful sylvan grove his laboratory, a pure boyish heart with the simple faith of youth his qualifications, and prayer his instrument, Joseph Smith sought for truth at its divine source, the God of Truth. That his search was rewarded to his utter satisfaction is evidenced by his simple record of the experience, which states: "I had now got my mind satisfied so far as the sectarian world was concerned; and proved that the testimony of James was true."

The glorious manifestation of the Father and the Son that followed the supplication of the boy-prophet is the support and the foundation of the Latter-day Saint theory of religious knowledge. That God may be sought and found, that one may acquire a vital, active, living testimony of His existence, and of the divinity of His Son, Jesus Christ, is the assurance held out by Mormonism to all who would seek Him.

Search the Scriptures? Indeed, for it is written that "in them ye think ye have eternal life." But bear in mind Peter's testimony, as recorded in his second epistle, that, though he had seen his Master transfigured in glory before his eyes, yet by a more sure way did he know of His divinity—by the spirit of prophecy that was in him. To be well informed on the things of God is one thing. It is another to know of their divinity and their purpose with a firmness of conviction that transcends all cavil or doubt. That firmness of conviction, that heaven-sent testimony can come only from God Himself. But it is the priceless heritage of every man and woman born to earth.

"If any man will do his will, he shall know of the doctrine." The true Christianity is a living, vital, objective religion. It is a religion of spiritual experience. To him who desires to know of its divinity and truth, and who will study its principles, practice and observe its requirements, and pray for that "more sure word of prophecy," will come a living testimony that brings rest and assurance to all of life, and gives direction to every human endeavour. Such procedure is the key to religious knowledge. To a world distracted and search-weary, this is the burden of the glad message of Mormonism.—RICHARD S. BENNETT.

OWING to the increase in the auxiliary guide material in this issue of the *Star*, the sixth sketch of the *Star's* "Highlights in Local Leadership" series, scheduled to appear in this issue, has been held over until the issue of June 21st.

SUNDAY SCHOOL

(Concluded from page 375)

CHURCH HISTORY DEPARTMENT

July 1st. Concert recitation (See Lesson Leaflet cover; Doctrine and Covenants 25:12): "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." Lesson 22. "The First Missionary, the Sacrament and Other Events." Supplementary references: *Essentials of Church History*, pp. 103-111; 1 Corinthians II: 27-30. Objective: To teach that continuous revelation and inspiration were essential to the life and growth of the new Church.

July 8th. Lesson 23. "Last Days in the State of New York." Supplementary references: *Essentials of Church History*, pp. 110-114. Objective: To show that God's commands must be obeyed even though they bring sorrow and persecution, and the moving into distant strange lands.

July 15th. Lesson 24. "Mission to the Indians." Supplementary references: *Essentials in Church History*, pp. 114-117. Objective: To show that in spite of persecutions, hardships and privations, the servants of the Lord arrived safely among the Lamanites near the future "New Jerusalem" at Jackson County, Missouri.

July 22nd. Lesson 25. "The Church Moves to Kirtland." References: *Essentials of Church History*, pp. 119-128. Objective: To show that the Lord knew which direction He was leading His chosen people when He commanded them to move two hundred miles westward to Kirtland, Ohio.

July 29th. Lesson 26. "The New Jerusalem." References: *Essentials of Church History*, pp. 126-136. Objective: To show that beyond all question of doubt, God has designated the "Center Stake of Zion" as the "place for His people to gather in the last days."

PRIMARY DEPARTMENT (Sunday School Class)

July 1st. Concert recitation for July. (See Lesson Leaflet; John 3:5.) "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." General Review. Any lessons which need additional explanation or have been missed should be studied this day. The use of pictures would enable you to conduct a review which would be very instructive to the children.

July 8th. Lesson 99. "Walking on the Water." Objective: To show that all things are possible to him that believeth. Text: Matthew 14: 22-23; *Jesus the Christ*, Talmage. Memory Gem: Same as Objective. Songs: "Jesus Bids Us Shine"; and "Shine On." (*Deseret Sunday School Songs*.)

July 15th. Lesson 100. "Christ Stills the Tempest." Objective: To show that all things are possible to him that believeth. Texts: Matthew 8: 23-27; Mark 4: 35-41; Luke 8: 22-26.

July 22nd. Lesson 101. "Jesus and Nicodemus." Objective: To show that baptism by immersion is essential to enter God's kingdom. Text: John 3: 1-16. Memory Gem: "Except a man be born of water and of the spirit he cannot enter the kingdom of God."

July 29th. Lesson 102. "How Mary and Martha Thanked Jesus." Objective: Love and devotion for those worthy should be shown by words of praise and deeds of love. Texts: Luke 10: 38-42; John 12: 1-8; Mark 14: 3-9; Matthew 26: 6-13. Memory Gem: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Songs: "I'll Serve the Lord While I am Young"; and "Jesus Wants Me for a Sunbeam." (*Deseret Sunday School Songs.*)—*The Instructor.*

The two-and-one-half-minute talks should be given by the younger members of the Sunday School, the boys and girls of Aaronic Priesthood age, and the assignments for these talks should be made at least two weeks in advance. The subjects suggested for the two-and-one-half minute talks during the month of July are: "How I can Honour my Priesthood," by a Deacon; and "Baptism—the Gateway into God's Kingdom."

For singing practice during the month of July the following songs are suggested: "Great God, Attend While Zion Sings," and "Have I done any Good in the World To-day"; pages 19 and 411 of the *Latter-day Saint Hymns*. This latter song is to be memorized during the month.

Sunday School Superintendents! We desire to call to your attention that a uniform Fast Day Programme for the Sunday School and Testimony meetings has been adopted by the British Mission Sunday School Board for the Sunday Schools of the Mission. This procedure, if established, will add to the spirit of the testimony meeting and will also provide time in the evening for the Sunday Evening M. I. A. Joint Programme as outlined by the Mission M.I.A. Officers. If you are unacquainted with this programme, or if it is not followed in your branch, read the Sunday School Bulletin for June. This bulletin is published for your assistance. *Read and Work and Pray.*

We want uniformity and regularity to be the motto of the Sunday Schools throughout the entire British Mission during the month of July.—BRITISH MISSION SUNDAY SCHOOL BOARD.

MUTUAL IMPROVEMENT ASSOCIATION

ON the Mutual Sunday Joint Night, first Sunday of the month, it is customary at special times of the year, to occasionally allow certain departments of Y.M. and Y.L.M.I.A. to appear in full programme. On these rare occasions, the Mutual presidencies preside as they always do on the Sunday Night Joint meeting; but after the opening exercises, in the interests of developing our younger foundation departments, the time is turned over to the particular department in question. Such an occasion is Bee-Hive Swarm Day. This splendid feature of the Mutual work is being outlined for the Sunday Programme for the month of July. It is hoped that everyone will cooperate in making this expression of the "Spirit of the Hive" enjoyable and worshipful. Those Associations having no Bee-Hive departments as yet should select their own suitable programme for this night, or write to the Mission Board for suggestions. Where the Swarm Day procedure is in joyous progress the Bee-Hive Girls should take complete charge of the evening, after the opening exercises are held. It would be altogether fitting and proper that the Y. L. M. I. A. presidency be placed in charge of this meeting, whether it be their turn or not, turning the time over to their own Y. L. M. I. A. department, the Bee-Hive Girls, under the direction of the Bee-Keeper.

SUNDAY EVENING JOINT PROGRAMME FOR JULY (Bee-Hive Swarm).

Opening Hymn: "I'll Go Where You Want Me To Go."

Invocation: A Bee-Hive Girl.

Song by the Swarm: "The Call of Womanhood" (after which Y. L. M. I. A. president turns time over to Bee-Keeper).

Welcome and Explanation of Swarm Day: The Bee-Keeper.

Slogan Talk: "How Bee-Hive work helps in gift-development," by a Bee-Hive Girl.

The Slogan: By the congregation.

Talk: "History of the Bee-Hive movement," by a Bee-Hive Girl. (See the Handbook.)

Duet: "The Spirit of the Hive."

The Builder's Purpose: Repeated by the Swarm.

Talk: "The Builder's Purpose."

Poem: "The Purpose of Bee-Hive" (see following page).

Presentation of Awards: District or Branch Y. L. M. I. A. authorities. (See instructions in the Handbook.)

Song by the Swarm: "Good-night."

Closing Hymn: "Saviour Again To Thy Dear Name."

Benediction: A Bee-Hive Girl.

SUMMER PROGRAMME:

During the summer months there are no regularly outlined lessons. With the exception of the Scout and Bee-Hive departments we should have finished our last winter's texts last month. However, this does not mean that Mutual work comes to a standstill. On the contrary, the long summer evenings offer us some of our best advantages for doing real Mutual Improvement work. Those officers who are working to start the new season with the full or part departmental programme; those who are going to inaugurate the "new deal" in Mutual work, with M Men classes, Gleaners to correspond; Scouts and Bee-Hives—the summer months afford you a rich period for visiting, studying, organizing, and formulating these new groups, small though they may be. Make a survey of your best possibilities with the new programme, then invite your prospects to one of our summer affairs.

We offer these suggestions: First—A ramble, with a bonfire picnic, community singing and retold stories. Second—A swimming party, followed by refreshments. Third—In case of rough weather, a "Talent Night" at the hall. A "Talent Night" should take the form of an impromptu concert, with everybody required to do something they have never done before. Instead of a person's performing his usual particular "specialty," he or she learns an entirely new item. For instance, one who would ordinarily entertain by singing, would recite; an entertainer would learn a song, and so forth. This evening could be very cleverly arranged.

The Sunderland branch Associations recommend this idea: In the light of our Drama course, have everyone come to the hall prepared to "make up" as they imagine they themselves will look "twenty years from now"; and have each one give a typical speech, explaining what and how they are doing. As a delightful variation of this procedure (the Sunderland people enjoyed the former so much that they tried it again in a different way) they suggest coming on another night prepared to "make up" as we imagine ourselves to have been in early childhood, with the corresponding explanations.

Whatever you do, enjoy it; and let us hear from you.—BRITISH MISSION Y. M. M. I. A. and Y. L. M. I. A. BOARDS.—G. HOMER DURHAM.

BEE-HIVE DEPARTMENT

In addition to the Sunday Night Joint Programme, it is desired that the Bee-Hive girls give a social or a concert either on the preceding Saturday evening, or on one of the evenings of the following week. Sug-

gestions for this and also for a Bee-Hive play will be sent out to all the Bee-Hive swarms who care to write in to the Mission Office for them.

On this Bee-Hive social or concert night you can show all that you have learned in Bee-Hive work. In addition, you can sell refreshments, which will help to swell the Bee-Hive funds. May this be a happy and successful evening.

THE PURPOSE OF BEE-HIVE

To train the girls for service,
To make them staunch and true,
To teach them to be faithful
In all that they shall do.

If they are sad and weary
And trouble comes along,
They are taught to seek their Father,
And pray to be made strong.

That activity is life
They're taught, and so they try
To be as the busy bee ;
To never, never lie.

They're shown how to organize,
To socialize their lives,
To be virtuous and pure,
In time to make good wives.

To perfect their womanhood—
For this they always strive.
This is what is taught, and is
The purpose of Bee-Hive.

CATHERINE L. M. HORNER

PRIMARY ASSOCIATION

SUMMER time is free time, play time, happy time. School will not last much longer. Now comes the query—what can the children do?

Time is precious. Primary claims only a short period each week of this "precious time," so let us make the moments of this brief period more precious by filling them with the joys of doing worthwhile things.

Let the children sing and sing our Primary songs. Summer time is a good time to learn by heart the words to these songs. Play games that give joy and at the same time afford opportunities to stress fair play, a square deal, courtesy, honour. These qualities are fundamental to joyous, forward living.

Without being "preachy," no matter where the children are, help them be aware of the nearness of our Father in Heaven and magnify His blessings to us by calling attention to the wonders of His works—all Nature.

All meetings should be held out of doors whenever possible; a shady corner, under the trees, on the lawn, near a garden, or in a park. Then present the lesson that is outlined for that particular week. Once in the summer have a little tour to some interesting places in your neighbourhood. Have the children bring their tea along with them and eat while resting.

Re-tell good stories and let the children act them out. Have on hand a box of odds and ends that the children may use to dress up in as they dramatize the stories.

This is the time of the year that they will all want to make something with their hands. Keep them all busy preparing for the "Home Coming

Day," which is to be held the first week in September. At this time we want to invite the parents and friends of the children to come that they might see what the children have accomplished during the past year. If the children have made enough articles they may be sold to the adults visiting, but if this is done, be sure to let the parents have the first opportunity to purchase those things which their own children have made. Make this a happy time for the children; to do this we must start planning for it immediately.

Let's have a "Home Coming Day" in every Primary in the British Mission!—NETTIE L. WOODBURY.

SCOTTISH DISTRICT CONFERENCE

PRESIDENT and Sister James H. Douglas met for their 79th British Mission Conference with saints of the London District at the Kensington Town Hall on Sunday, June 3rd. The meetings were conducted by District President Bartlett L. Christensen.

The day's services were opened with the singing of "Welcome, Welcome Sabbath Morning" and after the administration of the sacrament, the members separated into Priesthood and Relief Society sessions under the direction of President Douglas and Sister Rintha Pratt Douglas respectively. Featured in the morning session was a solo by Donald Pateman of the Letchworth Branch Primary class, accompanied by Sister Cissie Simmons.

After the sustaining of authorities, the afternoon session was devoted to addresses on the history, principles, and philosophy of Mormonism by Elders Gordon B. Hinkley, Hugh D. Higgins, and G. Homer Durham. A string duet was rendered by Ernest and Gladys Osborn.

Noteworthy was the music presented by the district choir under the direction of Dr. Ray M. Russell, with solo work by Sister Inez Cameron Russell, and Brother Alfred E. Higgins of Nottingham District. Sister Queenie Bickerstaffe accompanied.

Opening the evening session, President Christensen talked on the conditions of the world at the pre-

sent time, and enjoined upon those present the virtue of repentance. Expressing her love for the saints of the British Mission, Sister Douglas went on to describe her childhood days in Salt Lake City, told of her acquaintance with the leaders of the Church for several generations, and paid a daughter's tribute to her illustrious father, Orson Pratt. She pleaded with the members of the Church to show love for one another and enrich their lives with the fullness of the Gospel.

President James H. Douglas continued with an outline of the signs of the times and the power of the Gospel to lead men out of evil into light of a new day. "We have a message for the world and it must be delivered to them in some way," he declared. Stating that we are now going through a period of transition, he indicated that the majestic day of the Lord appears to be close at hand. With an eloquent appeal, he encouraged the members of the Church to live their religion and make themselves worthy of the blessings of the righteous.

In addition to President and Sister Douglas, and President Bartlett L. Christensen, the following were present: District Elders Alma M. Porter, Bruce W. Hoggan, and Keith L. Freeman; Elder and Sister Howard M. Cullimore, Elders Richard S. Bennett and Gordon B. Hinkley of the European Mission Office; Elders Hugh D. Higgins,

Heber I. Boden, Henry R. Pearson, John D. Riggs, and G. Homer Durham of the British Mission staff; and Presidents Alma J. Larkin, Elliot H. Merrell and John B.

Stagg of the Portsmouth, Birmingham and Norwich districts respectively.

ALMA M. PORTER
District Clerk.

FROM THE MISSION FIELD

Arrivals and Assignments: The following missionaries arrived in London on May 29th, and were assigned to fields of labour as designated:

Preston B. Hoopes, of Rexburg, Idaho, to the Newcastle District.

Rex Bevan Blake, of Provo, Utah, to the Leeds district.

Gilbert R. Langton, of Salt Lake City, Utah, to the Nottingham district.

Releases—Elder William Murdoch, Jr., who laboured as a traveling elder in the London district, and presided over the Hull and Scottish districts, was honourably released from active missionary duty on May 28th. With his parents, Brother and Sister William Murdoch, of Salt Lake City, who are visitors in England and Europe, he will return to America aboard the s.s. *Europa*, sailing on June 30th.

Elder Emerson J. Lindsay, of the Leeds, Scottish and Sheffield districts, received his honourable release on June 6th. His departure will be announced later.

Transfers—On June 11th, Elder Conway Alan Ashton was transferred from the Hull District to the British Mission Office, and Elder Kenneth Cropper was transferred from the Nottingham to the Hull district.

Appointment—Elder Albert P. Smoot was appointed on May 28th to preside over the Scottish district, succeeding Elder William Murdoch, Jr.

Doings in the Districts: Bristol—At the Bristol branch conference held on May 27th, the Latter-day Saint "Articles of Faith" formed the topic of discussion. The afternoon session was directed by the

sisters of the branch, speakers being Sisters Lucy Battle, Emily Bowen, Muriel and Audrey Beams. Speakers in the evening session were Brother David Card, who recited the "Articles of Faith"; Brother William Collins, Brother Herbert Millard, Elder Henry E. Neal, and President Stephen L. Dunford.

Liverpool—Accrington Branch Sunday School was host at a social gathering held recently in the branch rooms. The evening's programme, presented by the several classes of the Sunday School, gave evidence of detailed planning and careful preparation. Refreshments were served at the conclusion of the programme.

M. I. A. officers of the Wigan branch directed the arrangements for a social held in the branch hall on May 30th, a benefit for a friend of the branch who has served as piano accompanist at all of the branch socials during the past year. Those who came enjoyed games and dancing, and delicious refreshments.

During the month of May, divisional Priesthood meetings have been held in the three divisions of the district. It has been the purpose of these special meetings to encourage the Priesthood members to complete the proselyting projects outlined for them in the *Star* Priesthood guide. Reports indicate that these gatherings have been conducive to greater progress along these lines. Also proving successful in the district are cottage meetings. By saints and friends opening their homes for small neighbourhood meetings, many new friends have been privileged to hear the story of the Restoration who otherwise might not have been reached.

London—The broad, rolling ex-

pause of Parliament Hill Fields provided ample space for the annual Whit Monday outing of the London saints and elders. For those of an active bent, games of cricket, quoits, football and baseball gave opportunity for vigorous recreation. Others found it extremely pleasant to merely bask in the warm sunshine of the truly remarkable day. Refreshments were served early in the afternoon. The arrangements for the get-together were made by the district elders.

Norwich—Whit Monday was also District Contest Day in the Norwich district. Enthusiastic participation and the unusual interest displayed made it a memorable occasion. Activities commenced in the forenoon with inter-branch competition in vocal solos and public speaking. The early afternoon found members and friends out on the Lowestoft Deans engaged in baseball, football and running contests, as well as in games. Feature of the afternoon was a football match between the Lowestoft M Men, and the elders and other male members of the district. In the

evening all repaired to the Lowestoft branch hall to enjoy the concluding contest items—one-act plays, re-told stories, and original poems.

Occupying the unenviable position of contest judges were the elders of the district, who by a system of awarding points for excellence in each of the various contests of the day, declared Yarmouth the winner; Lowestoft, Norwich and Thurlton following in order. The prize was a fine new hymn-number board.

The day's activities were under the direction of President John B. Stagg and the district elders.

Scottish—A district social preceding the annual district spring conference was held in the Glasgow branch rooms on May 26th. A programme of dancing was interspersed with musical numbers. Arrangements for the function were made by Brother John D. Clark. Special guests were Brother and Sister William Murdoch of Salt Lake City, Utah, who were visitors in Scotland.

DEATHS

SHORTLE—Lorin Shortle, infant son of Brother and Sister Walter Shortle of the Plymouth Branch, died at the City Hospital at Plymouth on May 17th. Death came just two days after birth.

BOURNE—Sister Agnes Jenkinson Bourne, of the Bootle branch,

Liverpool district, passed away on May 23rd. At the funeral services, held at the Bourne home, Elder Richard G. Harston and President George E. Patey of the Liverpool branch were the speakers. Interment was at the Walton Park Cemetery. Elder L. Dean Hickman dedicated the grave.

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